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P. 691, l. 5 at the bottom. Instead of הג' (= הגי מל) read הג מכלא  
מכלה.

Ibid., ll. 3 and 2 at the bottom. Instead of הגויל read הגויל.

Ibid., note 3. Read Jer. Megilla, 71 c.

P. 704, l. 18. For נהיר read נהיר.

P. 715, l. 3 at the bottom. For בתורה read בתירה.

The grounds on which Herr Halberstam doubts the authorship of Judah b. Barzillai of the large fragment cited by Mr. Adler are certainly worthy of consideration; but I should like to point to a peculiarity, common both to this fragment and to a work of which Judah b. Barzillai is undoubtedly the author. Our fragment speaks of scrolls of the Torah which are ritually unfit for use, as written perhaps by *עמי הארץ* ו*עמי הארץ* נמי קראיין (p. 682, l. 21). Mr. Adler takes קראיין to mean Karaites (p. 678). But the fact that in this citation the word קראיין occurs between *מעוטי התורה* and *עמי הארץ* proves already that the Karaite sect is not here alluded to, but an insufficient qualification in the knowledge of the religious precepts and the works thereon. The three expressions form a climax: *מעוטי התורה* are such who possess only a scanty knowledge of the traditional law and the Talmudic literature, קראיין are such who only know the Bible, and *עמי הארץ* are those who are also ignorant in Scripture. We find the same expression קראיין also in the commentary to the book Yetzira by J. b. Barzillai, p. 63: על לשון הקראיים. Here are also meant those who know and explain the Bible; the same as are called by J. b. Barzillai (ibid., p. 5) בעלי המקרא. It is evident that in neither passage Karaites are meant (vid. *Revue des Études Juives*, t. xvii, p. 273).

W. BACHER.

#### NOTES TO THE *J. Q. R.*, X, pp. 2-102.

P. 2, note 4. For parables read parallels.—Ibid., for 796 read 496. I also refer to the passage in Sifrê Zûta, p. 206 (ed. Königsberger), to Num. vi. 8: מפני שנור דרך פרישות וטהרה נקרא קרוש ולא עוד אלא ששקלו הכתוב כנביא שנאמר ואקים מבניכם לנביאים ומבחרים לנזירים.

P. 47, last line. Instead of וסב read נסב or יסב; the same, p. 48, l. 4.

P. 48, l. 3 at the bottom. For ואל תאלת read ואלתאלת (Arabic, the third, *scil.* cup).

P. 50, l. 15. For ויתכי read ויתכי, i. e. "let him lean."

Ibid., l. 19. The Arabic words must be corrected thus: הם יחדך

למאידה תלת מ"אח ויקול, i. e. "he then moves the dish three times and says."

Ibid., l. 21. Read *אלחאני* *אלחאני*, i. e. "then the second cup is brought."

P. 102, l. 12. For Mecca read Medina.

W. BACHER.

## THE FIRST APPROBATION OF HEBREW BOOKS.

JOSEF PERLES<sup>1</sup> was the first to draw attention to the fact that Elia Levita's *Bachur*, the first edition of which appeared at Rome in 1518, contained the first approbation to be found in Jewish books. It was on Friday, September 10, 1518, that the Beth-Din in Rome, consisting of Israel b. Jechiel Ashkenazi, Sabbatai b. Mordechai, and Joseph b. Abraham, surnamed Hagri<sup>2</sup>, a native of Hungary, issued an approbation of Elia Levita's two books, *Harkaba* and *Bachur*.

It commences with an appreciation of the value of these books, dwells on the expenditure incurred in the printing, and then threatens with excommunication any one who would dare to reprint them within the next ten years. This is the main object of the document. The author, as well as the publishers—the brothers Isaac, Jomtob and Jacob, sons of Avigdor Levi, according to Elia Levita's concluding poem to *Harkaba*<sup>3</sup>, Romans by all the three—should be protected against damage by this document of the Rabbis.

<sup>1</sup> *Beiträge zur Geschichte der hebr. und aram. Sprache*, p. 202, note 1.

<sup>2</sup> Ibid., p. 200 sqq. Berliner, *Geschichte der Juden in Rom*, II, 1, p. 86. In my MS. of the Register of the ח"ק of Mantua, fol. 32a, there appears, 1578, a donation from יוסף בנו מר' יצחק אונגרו, who was perhaps a grandson and namesake of Joseph Hagri. In the same year he lost his wife, ברינה אשה ר' אונגרו. Rieger, *Geschichte der Juden in Rom*, pp. 93, 113, says that Joseph Hagri was a native of Barbary.

<sup>3</sup> ליצחק ויחשוב ויעקב ליים אביהם אביגדור ואמם ירשה. This seems to be an allusion, after Num. xxiv. 18, that their native town was Edom = Rome. A woman's name cannot possibly be meant here; in the first place, Elia Levita would not have given their mother's name, because it was not customary to do so in the case of living persons, and secondly, because no such name exists.—There exists only a woman's name: ירשה but not ירשה, see T. Tschorn *המסע* ס', pp. 261, 310.—In the copy of the poem as given by Rieger, l. c., Appendix 10, ומסר צרחיו should, of course, be צרחיו. Although Avigdor hailed from Padua, his sons could be called Romans all the same, from the town where they resided.